

[Mrs. Nancy E. Boslow]

[LN/?]

[?]

[??] 8

FORM A Circumstance of Interview

NAME OF WORKER [?] J. Moss & Glen R. Miller ADDRESS 6934 Francis-13th [& "C"?]

DATE February 13, 1939 SUBJECT American Folklore Stuff

1. Name and address of informant Mrs. Nancy E. Boslow, Apt. 8, 817 South 11th, Lincoln
2. Date and time of interview Jan. 30-'39; 10 to 11:30 a.m. Feb. 13-'39; 1:45 to 4:10 p.m.
3. Place of interview Home of informant
4. Name and address of person, if any, who put you in touch with informant Mrs. [May Kear?], North 29th St., Lincoln, Nebr.
5. Name and address of person, if any, accompanying you Glen Miller 13th [& "S" St.?)
6. Description of room, house, surroundings, etc. Medium-sized room in apartment house, somewhat crowded with furniture, evidently retained when her former home furnishings were disposed of. Several boxes of old records, papers and books [are?] in evidence, also a set of "steel cards" (old style [?]) over [?] years old and a bedspread over 100 yrs old.

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Room is pleasant, well-lighted and looking out over the streets which run by the house. Gives impression of being occupied [most of the time?]. Somewhat drab and colorless and [??] prove depressing. C. — 15. Nebr.

FORM B Personal History of Informant

NAME OF WORKER [?] J. Moss & Glen Miller ADDRESS 6934 Francis-13th [??]

DATE February 13, 1939 SUBJECT American Folklore Stuff

NAME AND ADDRESS OF INFORMANT (Mrs.) Nancy E. Boslow

1. Ancestry Penn. Dutch, English-Scotch
2. Place and date of birth Mainsburg, Pa., July [26?], [1888?]
3. Family 5 children (4 living) 4 girls, 1 boy. Her father was a colonel (Col. J. Hopkins [DeWitt?]) in army and slave-holder.
4. Places lived with dates

Mainsburg, Pa. — [1855 to 1856?] California City, Mo. — 1857 to 1860 North English, Iowa — 1860 to 1877 Crete, Nebr. — 1877 to [1887?] Hampton, Nebr. — 1887 to [1902?] York, Nebr. — [1892 to 1906?] Lincoln, Nebr. — [1906?] to date

5. Education, with dates

[Nor. English 1860-1868?] some hi-school and Uni. work [do so?] vague & uncertain

6. Occupations and accomplishments

Homework, 1870 to date. Teaching school at Pleasant Hill, Nebr. 1877, taught school several years; dates uncertain.

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7. Special skills and interests School, teaching and writing.

8. Community and religious activities Methodist church, Sunday school, neighbor and social activities, inclined to anti-saloon cause.

9. Description of informant Large eyes, rather piercing, regular features, somewhat broad, pale complexion, heavy thick white hair.

10. Other points gained in interview: Medium large stature, seems robust but not very active, has a foot ailment which makes walking difficult. Mind clear and alert though memory a little faulty. Inclined to keep busy, and is more or less methodical and unhurried though positive in nature, appears to be of a kindly disposition and high moral standards. Likes to tell of other people but is not inclined to say much about herself except upon direct questioning. Enjoys writing letters and is much interested in going over old letters and accounts of people and events. Is genuinely interested in others and wanted us to help her locate a man, whose army discharge she had found.

Has a personality, which can almost be felt and one is entirely at ease in her presence.

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FORM C Text of Interview (Unedited)

My father was a colonel in the army and a slave-holder. Personally, I never cared to talk about myself or remember dates, because then one is forever remembering and reliving events which are best forgotten, whether good or bad. It is the anniversary of events which she [one sad?] more than they do glad. If one is feeling sad and starts to recall happier times that only increases their sorrow.

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[Crete?] was our first stop in Nebraska and I taught school at Pleasant Hill in Saline county. There were a great many [Bohemians?] there then and many of them were very mean. They enjoyed their drinks and loved music and dancing. At that time music figured in about everything. They even had a band leading their funerals.

Being very [clannish?] they ignored the other nationalities. Now that is changing. The Bohemians are very extreme in their emotions, either very happy, joyous and carefree or else terribly morbid. [? good man?] [commit suicide.?)

During the war an old civil war veteran at Crete, sold his long whiskers to aid the Red Cross. His name was Jacob Ireland.

There is a young woman living in the house here who would'nt accept a table fork as a gift. She said it would break or cut the friendship but it probably would only have punctured it.

[A young man?], who she was interested in gave her a knife. Later she lost him. "Silly, isn't it?"

I found an old fan in that box up there. Hadn't seen one in [a?] ['coon's age?]." Makes me think of the old veils women used to wear and how 2 hard they were on the eyes. They even started up a hospital for eye treatment called the "Dotted Veil Hospital."

Superstitious people are a good deal like a horse looking for something to shy at. "Rain in an open grave," means another death soon. Russian [Menonites?] in Nebraska

The Russian [Menonites?] came to Nebraska in the year 1878 and founded a county in Hamilton county, near the town of Henderson, it being a thrifty little town and the country about it being very fertile they could see great prospects ahead. First they lived in sod houses, then some built adobe houses.

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They plowed great circular ditches around where the house was to be built then straw was scattered over the plowed ground and after this water was poured on and they drove their cattle around and around this ditch, mixing the mud and straw. This mixture was cut into blocks and dried into adobe bricks. The inside of the house was white-washed and was kept very clean. The Menonites built their houses, barns and chicken and hog houses all under one roof, so the cows, horses, pigs and chickens all shared the same shelter.

They kept everything locked up. The Menonites were a very religious people and lived their religion in their every act; were kindly spoken and real samaritans.

Church was very important to them and was attended regularly. The [men sat on?] one side of the church and the women on the other side. These people were not in the least superstitious. The men never shingled their hair, nor were they allowed to wear a beard until they were worth \$1000.00.